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M'amolaats for salik (disciple):

- (1) Wuqoof-e-Qalbi
- (2) Muraqabah
- (3) Three tasbeehaat (recitation of a certain zikr, keeping count on a rosary/ tasbeeh)
- (4) Shajra
- (5) Rabita-e-Shaykh
- (6) Adaab-e-Shaykh

Meaning of m'amolaats and their importance:

(1)Wuqoof-e-Qalbi:

Wuqoof means to be ever vigilant over one's heart (spiritual heart, the abode of feelings and emotions) and maintain the focus of one's heart towards Allah.

How to achieve it?

To acquire the state of wuqoof-e-qalbi, the salik must remain conscious that Allah subhan wa ta'ala is watching him at all times. Therefore, he

should consciously keep his Qalb's tawajjuh towards Allah subhan wa ta'ala.

Is it important to practice wuqoof?

It is human nature to be constantly absorbed in all sorts of mundane and often frivolous thoughts in one's heart. By being regular in this exercise of *wuqoof-e-qalbi* one is able to eradicate such futile thoughts and worries of the heart and is able to achieve a perpetual state of *zikr* (remembrance) of Allah. Though this exercise, at first, may seem difficult, in reality after practicing daily, it becomes very easy. Until eventually a time comes when the *salik* may outwardly be involved in his daily necessary activities (e.g. job, driving, eating, etc.) yet his heart remains constantly absorbed in the *zikr* of Allah.

(2)Muraqabah:

“*Muraqabah*” is an Arabic word which means, that Allah subhan wa ta'ala is ever vigilant on us and we should be constantly watchful on ourselves.

What is the method of doing Muraqabah?

In the *Naqshbandi tareeqah/silsila/order*, the method of doing *muraqabah* is as follows: The *salik* should choose a particular time of the day, when he won't be disturbed by anyone or anything (it is therefore advisable to switch off one's cell phone) and his stomach is empty for at least an hour or two. He should allocate minimum 25-30 minutes for *muraqabah*. In a state of *wuzu*, he should sit cross-legged or according to the Sunnah, facing the *Qibla*, closing one's eyes and mouth and placing the tongue against the palate (roof of one's mouth), so as to ensure that it does not move. Now, he should clear his heart of all kinds of thoughts. With utmost respect concentrate his mind (i.e. the *tawajuh* of his mind) towards his heart and then begin focusing the attention (i.e. *tawajuh*) of his heart completely towards Allah subhan wa ta'ala.

Salik should be mindful of the Majesty of Allah subhan wa ta'ala, His attributes and that He (Allah) is above all faults and physical forms. Keeping his eyes closed (whilst observing all of the above conditions), the salik should imagine,

as though a *noor* (celestial light) full of blessings (*faiz and barakah*) is beaming upon the heart of Prophet Muhammad salaam and coming towards his heart, through the hearts of *Mashaykh-e-Naqshbandi*, illuminating his heart and thus, dispelling the darkness gathered due to the sins and heedlessness. His heart is cleansed with the blessings of this *noor* and his heart is calling out, “Allah”, “Allah”, “Allah” with love and longing and he is listening to it.

(This initial state of *noor* coming towards the *salik*’s heart, is for just a couple of seconds)

Is it important?

Muraqabah is an essential and mandatory component of the path of Tasawwuf, especially in the Naqshbandia silsila. As the sulook in the Naqshbandia silsila progresses through muraqabah and it brings the *salik* closer to Allah subhan wa ta’ala.....

(3) Three Tasbeehaat:

These three tasbeehaat should be read at least 100 times each (one tasbeeh= 1x100), once in the day (any time after Fajr till Maghrib) and once in the evening (any time after Maghrib till Fajr). If possible one should complete all three *tasbeehaat* in one appointed time, if not, however then as long as they are completed in the day:

Istighfaar x 100

اسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ زَنْبٍ وَ أَتُوبُ إِلَيْهِ

Durood x 100

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ

3rd Kalma x 100

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

After having recited the 3rd Kalma x 100 you should read the following once:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Note: It is understood, that praying five times daily with punctuality and recitation of the Holy

Quran should be carried out by the salik, with regularity. An effort of adherence of Sunnah in our daily lives is extremely important e.g. keeping a beard and observing purdah, refraining from music, photos, cigarettes, etc., as it is an essential component to progress on this path.

(4) Shajra:

السِّلْسِلَةُ الشَّرِيفَةُ بِلِسَانِ عَرَبِيٍّ مُبِينٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ بِعَدَدِ كُلِّ شَيْءٍ مَعْلُومٍ لَكَ
- (١) إِلَهِي بِحُرْمَةِ شَفِيعِ الْمُذْنِبِينَ رَحْمَةً لِّلْعَالَمِينَ سَيِّدِنَا مُحَمَّدٍ
رَّسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ
- (٢) إِلَهِي بِحُرْمَةِ خَلِيفَةِ رَسُولِ اللَّهِ سَيِّدِنَا أَمِيرِ الْمُؤْمِنِينَ أَبِي
بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
- (٣) إِلَهِي بِحُرْمَةِ سَيِّدِنَا صَاحِبِ رَسُولِ اللَّهِ سَلَمَانَ
الْفَارِسِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

- (٣) إِلَهِي بِحُرْمَةِ سَيِّدِنَا الْإِمَامِ الْقَاسِمِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٥) إِلَهِي بِحُرْمَةِ سَيِّدِنَا الْإِمَامِ الْجَعْفَرِ الصَّادِقِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٦) إِلَهِي بِحُرْمَةِ سَيِّدِنَا بَا يَزِيدِ الْبُسْطَامِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٧) إِلَهِي بِحُرْمَةِ سَيِّدِنَا أَبِي الْحَسَنِ الْخَرْقَانِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٨) إِلَهِي بِحُرْمَةِ سَيِّدِنَا أَبِي الْقَاسِمِ الْجُرْجَانِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٩) إِلَهِي بِحُرْمَةِ سَيِّدِنَا بُوعَلِي الْفَارْمَدِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٠) إِلَهِي بِحُرْمَةِ سَيِّدِنَا أَبِي يُوسُفَ الْهَمْدَانِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١١) إِلَهِي بِحُرْمَةِ سَيِّدِنَا عَبْدِ الْخَالِقِ الْغَجْدَوَانِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٢) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدٍ عَارِفِ الرِّيُّوجَرِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٣) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدٍ الْفَغْنَوِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٤) إِلَهِي بِحُرْمَةِ سَيِّدِنَا عَزِيزَانَ عَلِيِّ الرَّاْمِيَّتِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٥) إِلَهِي بِحُرْمَةِ سَيِّدِنَا بَابَا السَّمَّاسِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٦) إِلَهِي بِحُرْمَةِ سَيِّدِنَا أَمِيرِ الْكُلَّالِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٧) إِلَهِي بِحُرْمَةِ سَيِّدِنَا شَيْخِ الْمَشَايخِ مُحَمَّدٍ بَهَاءِ الدِّينِ
الْبُخَارِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

- (١٨) إِلَهِي بِحُرْمَةِ سَيِّدِنَا عَلَاءِ الدِّينِ الْعَطَّارِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (١٩) إِلَهِي بِحُرْمَةِ سَيِّدِنَا يَعْقُوبَ الصَّرْحِي رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٠) إِلَهِي بِحُرْمَةِ سَيِّدِنَا عَبِيدِ اللَّهِ الْأَحْرَارِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢١) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدِنِ الزَّاهِدِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٢) إِلَهِي بِحُرْمَةِ سَيِّدِنَا دُرُوشِ مُحَمَّدٍ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٣) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدِنِ الْأَمْكَنِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٤) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدِنِ الْبَاقِي بِاللَّهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٥) إِلَهِي بِحُرْمَةِ سَيِّدِنَا وَمَوْلَانَا أَحْمَدَ الْفَارُوقِي السَّرْهِنْدِي رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ .
- (٢٦) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدِنِ الْمَعْصُومِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٧) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدٍ سَيْفِ الدِّينِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٨) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مُحَمَّدٍ مُحْسِنِ الدَّهْلَوِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٢٩) إِلَهِي بِحُرْمَةِ سَيِّدِنَا نُورِ مُحَمَّدِنِ الْبَدَايُونِيِّ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٣٠) إِلَهِي بِحُرْمَةِ سَيِّدِنَا مَظْهَرِ جَانِ جَانَانَ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
- (٣١) إِلَهِي بِحُرْمَةِ سَيِّدِنَا غُلَامِ عَلِي رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

- (۳۲) اِلٰہی بِحُرْمَةِ سَیِّدِنَا اَبِی سَعِیْدِنِ الْاَحْمَدِ رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ.
- (۳۳) اِلٰہی بِحُرْمَةِ سَیِّدِنَا اَحْمَدُ سَعِیْدِنِ الْمَدَنِیِّ رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ.
- (۳۴) اِلٰہی بِحُرْمَةِ سَیِّدِنَا دَوْسَتْ مُحَمَّدِنِ الْقَنْدَہَارِیِّ رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ.
- (۳۵) اِلٰہی بِحُرْمَةِ سَیِّدِنَا مُحَمَّدُ عُثْمَانُ الدَّامَانِیِّ رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ.
- (۳۶) اِلٰہی بِحُرْمَةِ سَیِّدِنَا مُحَمَّدُ سِرَاجِ الدِّیْنِ رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ.
- (۳۷) اِلٰہی بِحُرْمَةِ سَیِّدِنَا مُحَمَّدُ فَضْلِ عَلِیِّ الْقُرِیْشِیِّ رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ.
- (۳۸) اِلٰہی بِحُرْمَةِ سَیِّدِنَا مُحَمَّدُ عَبْدِ الْغُفُورِ الْعَبَّاسِیِّ الْمَدَنِیِّ
رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ وَنَوَّرَ اللّٰہُ مَرْقَدَہٗ وَاعْلٰی اللّٰہُ دَرَجَاتِہٖ
وَنَفَعَنَا اللّٰہُ بِعُلُومِہٖ وَافَاضَ عَلَیْنَا مِنْ بَرَکَاتِہٖ وَفُیوضَاتِہٖ فِی
الدُّنْیَا وَالْآخِرَةِ اٰمِیْنِ یَا رَبَّ الْعٰلَمِیْنَ
- (۳۹) اِلٰہی بِحُرْمَةِ مَوْلَانَا عَبْدِ الْحَقِّ الْمَدَنِیِّ الْعَبَّاسِیِّ رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْہِ.
- (۴۰) اِلٰہی بِحُرْمَةِ مَوْلَانَا شَمْسُ الرَّحْمَنِ الْعَبَّاسِیِّ مَدَّظْلُہُ الْعَالِیِّ.
- (۴۱) اِلٰہی بِحُرْمَةِ الشَّیْخِ هُمَايُونِ حَنِیْفِ مَدَّظْلُہُ الْعَالِیِّ.
- (۴۲) اِرْحَمِ الْحَقِیْرَ الْفَقِیْرَ (پڑھنے والا اپنا نام لے) النَّقْشِبَنْدِیَّ
الْمُجَدِّدِیَّ الْغُفُورِیَّ وَارْزُقْنِیْ کَمَالًا فِی مَرْتَبَةِ الْاِحْسَانِ بِحُرْمَةِ

سَيِّدِنِي عَدْنَانَ وَبِحُرْمَةِ سَادَاتِ هَذِهِ السِّلْسِلَةِ الشَّرِيفَةِ مِنْ سَيِّدِنَا
أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ إِلَى الشَّيْخِ هُمَايُونَ حَنِيفٍ
مَدَّ ظِلُّهُ الْعَالِي وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِهِ وَهُوَ أَرْحَمُ الرَّاحِمِينَ.

(5) Rabta-e-Shaykh:

Rabta-e-Shaykh i.e. contacting one's Shaykh is an extremely essential component for the salik's progress. It is important that the salik should be in regular touch with the Shaykh, seeking his advice in his/her matters (regarding deen or dunya) and update him regarding his/her m'amolaats and kaifiyaats *at least* once in every 15 days.

Note: The salik should inform the Shaykh about every kaifiyat, be it good or bad and **it is strictly advised** not to become his/her own doctor or shaykh and recommend his/her own remedies.

(6) Adaab-e-Shaykh

The purpose of the shaykh is, to guide the salik, to the path towards Allah subhan wa ta'ala. Therefore the salik must be submissive and humble, in front of the Shaykh, so that he/she can examine those aspects of oneself that needs to be purified. Remember you cannot pass through the journey all alone just by 'yourself'. Just by joining the Sufi Order you are not going to become a muqarrib of Allah subhan wa ta'ala. You should do what the Shaykh suggests to you. He is the salik's guide, teacher & mentor. Therefore the salik/mureed/disciple should have utmost respect for the Shaykh and his family, as, he is the one who takes the disciple to the gate of knowledge and beyond that.

Following points are a few of the things a salik should be cautious about:

- The salik should be patient in every religious or worldly matter, following the advice of his/her Shaykh, not getting troubled or depressed.

- If his/her Shaykh, commands the salik, for any certain act, which is against his/her will, the salik should still follow his command and not question his/her shaykh about the pros and cons at any cost.
- The salik should not just confine his/her respect for only the Shaykh but he/she is also bound to respect the Shaykh's family, teachers and Shuyookh as well.
- In front of the Shaykh, the salik should not be fidgety or restless and should observe his/her best behavior listening to the Shaykh attentively.
- Whenever in the presence of his/her shaykh, the salik should remain silent regardless of the fact whether the Shaykh is delivering a lecture or not. Since the faiz is being transferred to the salik's heart in spite of the Shaykh's silence.
- Do not abuse, slander or have your own opinion of what your Shaykh says and does, or expose him to any evil. If he is true, then you will benefit by him. If the

mistake is on his part, then Allah will give you benefit because of your intention.

- In front of the Shaykh, the salik should not indulge in conversation with anyone around and listen to the Shaykh with all ears.
- The salik should not walk in front of the Shaykh or turn his/her back towards him.
- Salik should refrain from asking useless questions, as this is counted as high level of disrespect and disobedience.
- Your Shaykh is not only your guide or teacher but he is your mentor, therefore he deserves your respect at all times, whether he is present or not.
- When in the presence of his Shaykh, the salik should not perform nawafil prayer or be busy in zikr without permission.
- The salik should carry out every command of his Shaykh, and other than farz, wajib and sunnah prayers, he should not pray in his presence.
- The salik should not step on the musallah (prayer mat) of his Shaykh.

- The salik should not use any of the utensils (dishes, cups, glasses etc.) that are for the Shaykh's personal use
- In the absence of his Shaykh, the salik should not rest at the place that is designated for his Shaykh.
- The salik should not spit in the Shaykh's direction.
- The salik should follow his Shaykh in all actions, in the way he dresses, and in the way he worships and prays.
- The salik should not expect visions and miracles from his Shaykh.
- The salik should not hide any incidents from his Shaykh; this is, because the salik is not fully able to distinguish between truth and falsehood on his own.
- When speaking to his Shaykh, the salik should keep his voice lower than that of his Shaykh.
- The salik should not call out to his Shaykh, as this is extremely disrespectful.
- When a salik receives any faiz (blessings) or progress, then he should consider that to

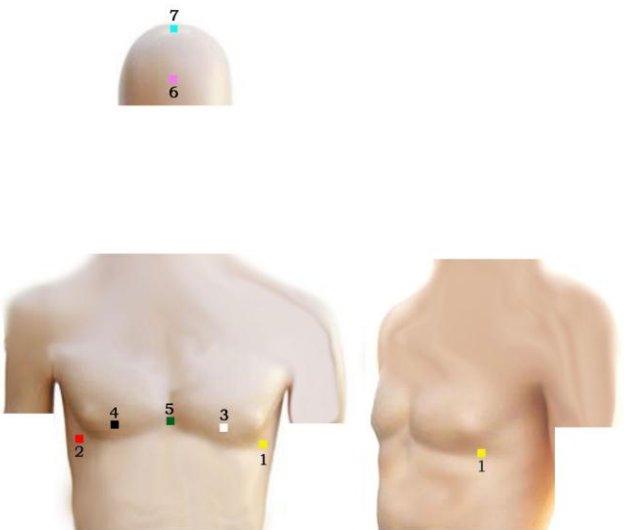
be from his Shaykh. If for some reason he gets faiz or benefit in the shape of another Shaykh, then he must realize that in reality, that faiz too is from his own Shaykh, it would be a terrible mistake to consider that it comes from the other Shaykh.

Sahib-e-Nisbat:

The purpose of getting Bayt is to acquire the state of *Nisbat*. The state, where one attains “continuous ta’aluq ma’ Allah” (A live connection with Allah subhan wa ta’ala at all times).

Muraqabah Chart:

Lataif.



The diagram illustrates the locations of seven Lataif on a human figure:

- Head:** Dot 7 (cyan) on the forehead, Dot 6 (pink) on the nose.
- Left Torso:** Dot 4 (black) on the upper chest, Dot 5 (green) on the lower chest, Dot 3 (white) on the right side of the chest, Dot 2 (red) on the left side of the chest, and Dot 1 (yellow) on the lower right side of the chest.
- Right Torso:** Dot 1 (yellow) on the lower right side of the chest.

Sabaq # 1 latifa e qalb.	Sabaq # 5 latifa e akhfa.
Sabaq # 2 latifa e ruh.	Sabaq # 6 latifa e nafs.
Sabaq # 3 latifa e sirr.	Sabaq # 7 latifa e qalbia, (sultan ul azkaar)
Sabaq # 4 latifa e khafi.	

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Lessons in the Naqshbandia silsila/order:

There are in total 35 lessons (asbaaq) in the Naqshbandia silsila, these lessons are given by the Shaykh to the salik, according to his/her progress.

Note: It is important to know that these lessons are learned properly from a perfected Shaykh of the Naqshbandi tareeqah and practicing these without the Shaykh's permission is strictly prohibited.

Following is a list of the first seven lessons and spiritual stages of the Naqshbandi tareeqah, as taught by the Shaykh.

Lesson 1: Zikr in Latīfa Qalb (the Heart subtlety)

The Qalb (heart) is located two finger-widths below the left breast in the chest, somewhat oriented towards the side. The disciple, after being taught this lesson by the shaykh, starts proclaiming the ism-e-zaat (Personal Name of God Almighty), Allah Allah Allah, in his heart by way of meditation. The tongue is not used in this

method, rather it is recommended to touch it to the palate of one's mouth to keep it silent. The disciple should clear his/her mind of all unnecessary thoughts.

Initially, it might be hard to do this Zikr at all times due to external distractions. But slowly, by practice and by the Shaykh's blessings, the heart becomes used to this Zikr so much that no further effort is required to do it. It becomes automatic like breath. Actually hearing the physical sound of the heart's Zikr is not required in this path. The salik is only required to listen to his/her heart; calling out Allah subhan wa ta'ala's name with love and longing.

The real sign of completion, of this lesson is that the heart is cleared from the lust and love of the worldly desires, and attraction to the real Beloved and keenness of following the Sunnah and Shariah is achieved. It also becomes easier to control the appetite.

Lesson 2: Zikr in Latīfā Rūh (the Soul subtlety)

The Latīfā of Rūh (soul subtlety) is located two finger-widths below the right breast in the chest, somewhat oriented towards the side. The seeker should do the Zikr of (ism-e-zaat) Allah Allah Allah at this location by way of meditation and thought.

The sign of completion of this lesson is that the seeker develops patience and control over his anger.

Lesson 3: Zikr in Latīfā Sirr (the Secret subtlety)

The Latīfā of Sirr is located at a distance of two finger-widths from the left breast towards the center of the chest. Zikr is achieved in this Latifa by remembering the name of Allah at this location.

The sign of completion of this lesson is that greed is diminished and it is easier to spend in good causes for the sake of Allah.

Lesson 4: Zikr in Latīfā Khafī (the Hidden subtlety)

The Latīfā named Khafī is located at a distance of two finger-widths from the right breast towards the center of the chest. This also attains automatic Zikr with practice and Shaykh's blessings.

The sign of its completion is that negative qualities of jealousy and stinginess are diminished.

Lesson 5: Zikr in Latīfā Akhfā (the Hidden-most subtlety)

This is located in the center of the chest. The seeker should do the Zikr of Allah Allah Allah at this location by way of meditation and thought.

The sign of its completion is that negative attributes, such as arrogance and pride are diminished.

Lesson 6: Zikr in Latīfā Nafs (the Carnal-soul subtlety)

Nafs is located in the center of the forehead. The meditation of Zikr is done at this location and the arrogance and defiance of Nafs is removed.

Lesson 7: Zikr in Latīfā Qālbīa/Sultan-ul-azkaar (the Physical body)

This Latīfā, which actually represents the four elements of the human body (fire, air, water and earth), is represented by the whole body. Its location is at the center of the top of the head. This lesson is also called Sultān-ul-Azkār. The salik imagines that each hair and point of his body is saying “Allah, Allah, Allah”.

The sign of its completion is that every single part of the body is lost in the Zikr of Allah. The flesh, the blood and the bones all are engaged in the remembrance of their Creator, with ism-e-zaat Allah.

Certificate of Bayt.

This is to certify that _____,
entered the Silsila-e-Aliyah Naqshbandia Mujadidia
Ghafforia at _____am/pm, _____
(day), on _____ of _____ in the
year _____, at _____

May Allah subhan wa ta'ala guide him/her and the
whole muslim ummah towards siraat-e-
mustaqeem and bless this person with His kamil
raza, eternal hub and qurb in both the worlds.
Aameen

Signature of Shaykh.

Shaykh Muhammad Ali Humayun Hanif

damat barakatuhum-ul-aliyah

Khalifa-e-mijaaz

Of

Hazrat Moulana Shams-ur-Rehman Al Abbasi

damat barakatuhum-ul-aliyah.